# HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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## ANTI-SLAVERY.

*From the National A. S. Standard.*

### Worcester Convention.

A very interesting and important State Convention was held at Worcester, Mass., on Tuesday and Wednesday of last week. Notwithstanding the hardness of the times, the deleterious influences of new organization, and the sad effects of the political whirlwind which rages with such fury in every part of the country, about 200 tried and faithful spirits enrolled their names and participated in the proceedings of the Convention. The meetings were all held in the Methodist meeting-house, a neat and commodious edifice, though not as eligibly situated as could have been wished. For an account of the organization of the Convention, we refer the reader to an article from the Liberator on the preceding page; and as to its spirit, we will leave the resolutions, which were adopted with great unanimity, to speak for themselves; only remarking, that it has never been our privilege to witness a more hearty devotion to principle, a more generous sympathy for the enslaved, or a more vigorous determination to persevere unto the end of the mighty conflict between Liberty and Slavery, than were exhibited by those who came together on this important occasion.

On two subjects of the deepest interest at this crisis, viz: the relation of the cause to political party and religious sect, great unanimity prevailed; and the resolutions relating to each were of the most faithful and uncompromising character. When the resolution relating to Harrison and Van Buren was under consideration, an incident occurred which excited very deep interest in the assembly. We allude to the noble and *hearty confession* made by John O. Burleigh, of Oxford, (the elder brother of C. C. Burleigh,) of his sin in having supported Harrison, and endeavoring to induce others to follow his pernicious example. He acknowledged his error in the most unequivocal terms, and made no attempt to justify himself on any pretext whatever. His remarks sent a thrill of pleasure through the Convention, which its members will not soon forget. The only person who attempted to justify voting for pro-slavery candidates was a *colored* man of Worcester, by the name of Scott. He persisted to the last in his determination to vote for that inveterate foe of freedom, W. H. Harrison, notwithstanding the overwhelming evidence which was presented of his entire subserviency to the slave power. It was lamentable to see a colored man so blinded and deluded by party, as to be willing to aid in elevating to the Presidential chair a determined enemy of the whole colored population; but let not the whites, who are determined to make the same sacrifice of their principles on the altar of party, imagine for a moment that their complexion can furnish an apology for the sin.

On Tuesday evening, Garrison and Rogers made a very interesting statement respecting the London Conference; and the state of the cause on the other side of the Atlantic. Their refusal to join the Conference met the unanimous approval of the Convention, and the accounts which they gave of what they saw and heard in England were listened to with deep attention.

Our readers will rejoice to learn, that the sum of $500 was raised in cash and pledges, (the latter to be immediately redeemed,) for the benefit of the cause. Old Massachusetts is yet strong in her integrity, and unwavering in her reliance upon Truth.

We subjoin the most important resolutions of the Convention.

Resolved, That those professed ministers of the gospel, who, at this stage of the Anti-Slavery enterprise, continue to oppose that enterprise, or neglect to preach to their hearers the duty of immediately enlisting in it, betray their high trust, and are unworthy of the support or countenance of the people.

Resolved, That those professed Abolitionists, who continue to support a pro-slavery pulpit, or to sustain pro-slavery candidates for office, show to the world that they love their own convenience and worldly interests—their party and their sect, more than they do God or the slave, and are unworthy the profession they bear.

Resolved, That all expectations of promoting the welfare of the church by the support of a pro-slavery ministry, or of promoting the pecuniary or other interests of the community, by supporting pro-slavery candidates for office, are utterly fallacious, and must of necessity end in disappointment.

Resolved, That the course of William Lloyd Garrison, N. P. Rogers, C. L. Remond, and William Adams, as delegates to the "World's Convention," in declining to take seats in the conference substituted for that body, meets with the cordial approval of this Convention, as a course entirely consistent with the principles of the societies which they represented, and imperatively called for by the ungenerous and exclusive character of that conference.

Resolved, That the Committee of the British and Foreign Anti-Slavery Society, in organizing the Convention held recently in London, deceived the expectations and baffled the hopes of the Abolitionists of this country, who were looking for 'a World's Convention,' and insulted the American Anti-Slavery Society, by dishonoring its credentials, and rejecting its delegates.

Resolved, That the thanks of the Abolitionists of this Commonwealth are specially due to Wendell Phillips, William Adams and George Bradburn, for their defence of the right of the female delegates from this country to seats in the London Conference; and that those members of that Conference from Great Britain who stood up with these friends of humanity in defence of the right, have won for themselves the admiration and gratitude of all those whose Abolitionism is not marred and shrivelled by sectarian and party influences.

Resolved, That those bodies professing to be churches of Christ, which in any way give their sanction to slavery, or neglect to bear an *unequivocal* testimony against it, or endeavor to obstruct the action of their members who are laboring for its overthow, are unworthy the name they have assumed, and ought not to be sustained or countenanced by Abolitionists.

Resolved, That William Henry Harrison and Martin Van Buren, with their accompanying candidates to the offices to which they are nominated, stand pledged before the nation as the rival enemies of the Anti-Slavery enterprise, and cannot be voted for by any man who loves that cause, or professing the name of an Abolitionist, without compromising his principles and dishonoring his profession.

Resolved, That this Convention can give no countenance to the third party movement (as it is called)—that that movement is prosecuted in opposition to the sound judgment and clearly expressed voice of a large majority of the American Abolitionists—its tendency is injurious to the moral progress of the Anti-Slavery cause.

Whereas, The American Anti-Slavery Society has been treacherously and surreptitiously deprived of its former official organ, THE EMANCIPATOR, by those to whom they had confidingly entrusted the management of its affairs; and whereas, the present Executive Committee of that Society, relying upon the support and countenance of their constituents, and with a promptness and energy which do them great credit, have commenced the publication of the NATIONAL ANTI-SLAVERY STANDARD, to be under the editorial care of our highly esteemed brother, NATHANIEL P. ROGERS; therefore

Resolved, That the Convention earnestly commends the said paper to the confidence and liberal patronage of the Abolitionists of this Commonwealth, and of the whole country, as a journal which the great interests of our enterprise demand should be faithfully and vigorously sustained.

Resolved, That this Convention hails, with cordial approval and delight, the appearance in Great Britain of that important anti-slavery movement, the "British India Society"—formed to give liberty to enslaved and oppressed millions in India, and furnish the manufactories of the civilized world with free labor products instead of those of slave labor, and that we congratulate that movement and the cause of humanity in the services of George Thompson and Daniel O'Connell.

Resolved, That of all pro-slavery hostilities, those are most malignant and dangerous that wear the guise of abolitionism; and that of these, the most to be dreaded at this crisis, most cautiously to be guarded against, and most faithfully to be exposed, is the pro-slavery hostility of "new organization."

Resolved, That the marriage law of this Commonwealth, which degrades and punishes persons on account of their complexion, and puts asunder in an ignominious and profligate manner, those whom God has joined together, is a blot upon the character of the State, anti-republican in its operation, and diametrically opposed to the spirit of the gospel; and should be immediately erased from the Statute Book.

Resolved, That this Convention would most urgently call upon the friends of equal rights in Massachusetts to renew their petitions to the Legislature for the abrogation of this unrighteous law at its next session.

Resolved, That, in calling for the repeal of this law, we do so, not because it relates to the subject of matrimony in particular, but on the ground of its palpable absurdity, injustice and oppression.

Resolved, That petitioning Congress and the State Legislatures, in relation to the existence of slavery and the slave trade in the District of Columbia and the Territories, is one of the most effective means of promoting our enterprise;—we therefore entreat Abolitionists not to remit their efforts in this particular sphere of action.

Resolved, That the passage of a resolution, by the late General Conference of the Methodist Episcopal Church, held in Baltimore, declaring it "inexpedient and unjustifiable to admit the testimony of colored persons in the trial of white persons," is an additional evidence that slavery is the great power which rules the church as well as the nation; and gives to that church the shameless pre-eminence of prostrating itself lowest at the shrine of slavery, by trampling on the rights of their acknowledged brethren and contemptously in the dust.

Resolved, That this Convention recommends to the serious consideration of all philanthropists the mission of our self-denying friend, Hiram Wilson, as worthy of their confidence and deserving of such pecuniary support as they may consistently be able to afford it.

Resolved, That the prejudice cherished by many professed abolitionists against the colored people ought, on the ground of consistency, to say nothing about duty, to be immediately abolished.

Resolved, That George Thompson is hereby invited by this Convention to revisit Massachusetts at as early a day as may be consistent with his convenience.

Resolved that the following form of petition be recommended to the citizens of Massachusetts for their adoption:

*To the honorable the Senate and House of Representatives of the United States of America, in Congress assembled:*

The subscribers, citizens of in the County of and Commonwealth of Massachusetts, respectfully request of your honorable body that you will forthwith strike out and repeal so much of the first section of "an act for establishing the temporary and permanent seat of government of the United States," approved July 16th, 1790, as is contained in the following words, to wit, "and until Congress shall otherwise by law provide."

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### Springfield Convention.

An Anti-Slavery Convention, of the genuine old organized sort, and designed especially for the western counties of Massachusetts, was held in the delightful village of Springfield, on Thursday and Friday of last week, immediately after the Convention at Worcester. Its sessions were all held in the Unitarian meeting-house; and although the number in attendance was not as large as we could have wished, the proceedings were of the most spirited and encouraging character, and left, we doubt not, a happy impression upon the honest-hearted abolitionists of that region. Western Massachusetts, although one of the most inviting fields for anti-slavery labor to be found in all the country, has been but little cultivated hitherto. If the same amount of effort which has been expended on the seaboard, and in the region around Boston, had been put forth to abolitionize the dwellers upon the hills of old Berkshire, and in the charming valley of the Connecticut, that delightful country, instead of slumbering in the lap of indifference or withering under the chilling blasts of new organization, would now present a glorious harvest to the eye of the anti-slavery reaper. The Convention at Springfield was the commencement of a moral campaign, which needs only to be vigorously prosecuted, to ensure complete success. Sectarianism and new organization have there done their worst, and we see their legitimate results in the general indifference of the people to the anti-slavery cause, and in the unfounded prejudices and violent hostility against genuine abolitionism which so extensively prevail. This indifference and hostility can and must be broken up. We call upon the invincible phalanx at Boston to enter this field, so promising to the eye of Faith; to break up the fallow-ground, and to scatter broad-cast upon its sunny hill-sides and in its pleasant valleys those seeds of immortal truth, which need only to be planted to secure a bountiful harvest.

The convention was organized by the choice of Dr. *Jefferson Church*, of Springfield, President; Amos Farnsworth, of Groton, Daniel Carmichael, of Springfield, and Nathan Johnson, of New Bedford, Vice Presidents; Wm. M. Chase, Secretary.—Among the speakers were Garrison, Rogers, W. O. Duvall, Abby Kelley, Wm. M. Chase, and G. W. F. Mellen. Intense interest was excited on Friday evening, when the question of new organization was under discussion. Deacon Jerome, of Springfield, and some others, undertook to defend it.—They were evidently laboring under false impressions in relation to its character and objects; and we have good reason for believing that those impressions were, to some extent at least, removed. Garrison had never visited that region before, and the sight of him was sufficient to diminish no small share of the prejudice which new organization had excited. The presence and labors of Abby Kelley, also, were of great service to the convention. The dignity of her appearance, her unassuming modesty, and the calmness and fidelity with which she enunciated truth, did much to disarm unreasonable and vulgar opposition to the public efforts of her sex. The efforts of new organization to stop the mouth of woman, and prevent her from pleading in behalf of outraged humanity, will yet recoil upon its head with a force which shall lay it prostrate at the feet of abused and insulted Truth. We bid it beware how it tampers with humanity in the persons of those whose hearts are swelling with sympathy for the oppressed, and whose calm but indignant voice, as it is borne upon free winds to the ear of the southern oppressor, fills him with fearful and ominous forebodings of that mighty moral tempest which shall yet lay his blood-stained system in the dust.

The following resolutions were adopted by the convention, with great, unanimity, after a free and full discussion of their merits:

Resolved, That the enslavement of one sixth of the people of this country ought to silence forever all its claims to christianity, republicanism, or civilization; it ought to cover us as a nation, and those of us who silently give their assent to it, as individuals, with the infamy that attaches to the greatest of crimes.

Resolved, That slaveholding is a moral offence against God and man—and not to be cleansed away by any influence short of heartfelt repentance and moral reformation.

Resolved, That in the estimation of this convention, the committee of the British and Foreign Anti-Slavery Society, in assuming to determine upon the qualifications for admission to the late anti-slavery meeting in London, on the call for the "World's Convention," transcended their authority, which extended merely to the right of calling the meeting and providing the place for it; and that that committee deserves the indignant rebuke of the American abolitionists for this assumption, and for presuming to reject a part of the delegation from this country to that meeting; and this convention deeply regret that the London Conference sactioned the doings of that committee, and still more deeply, that any from this side the Atlantic, bearing the name of abolitionists, were found ready to participate in a transaction so unbecoming the professed advocates of human liberty.

Resolved, That those among us who occupy posts of the greatest influence are the most deeply involved in the guilt of our national slaveholding.

Resolved, That the commanding posts of influence in relation to slavery and its abolition are occupied by the professed ministers of the gospel.

Resolved, That genuine abolitionism is a working, giving, self-sacrificing abolitionism; and all else is worthless and spurious.

Resolved, That the attempt now making by certain professed abolitionists to organize a third political party in this country, ought to be discountenanced by all who are desirous of preserving the moral integrity, and of witnessing the speedy triumph of the anti-slavery cause.

Resolved, That no man can vote for Wm. Henry Harrison or Martin Van Buren, without voting directly to sustain slavery; and he who votes for slavery has no title to the name of "abolitionist."

Whereas, the anti-slavery enterprise is designed to effect a single object,—the emancipation, by moral and religious means, of our enslaved brethren and sisters, and the elevation and improvement of the colored people in our land; and whereas, in order to accomplish this humane purpose, it is desirable and necessary that there should be a union of members of all religious sects, and persons of every shade of religious belief; therefore,

1. Resolved, That any attempt to identify this enterprise with the peculiar religious or political opinions of any man or body of men, is a breach of that faith which is necessary to harmonious action, and should meet the indignant frown of all who have at heart the welfare of the slave.

2. Resolved, That to point the finger of scorn or reproach at any individual in our ranks, on account of his sentiments in relation to other subjects, or to refuse to co-operate with him in labors for the advancement of the cause, betrays a spirit of sectarianism and intolerance, which is hostile to the great principles of our enterprise.

3. Resolved, That the American and Massachusetts Anti-Slavery Societies, for their firm and fearless course, in refusing to exclude from our common platform, or to censure any person on account of sex or religious opinion, and for their faithful exertions to preserve the cause from the blighting and withering influences of sect and party, are entitled to the confidence and support of all the friends of humanity.

Resolved, That among the most important moral and philanthropic movements of the age, the formation of the British India Society, for the abolition of slavery in British India, and the rescue of one hundred and fifty millions of the natives of that country from British injustice and oppression, is to be hailed with the deepest interest; especially, as the successful prosecution of the grand object of that society cannot fail to inflict a heavy blow upon the system of slavery in this country, by bringing cotton raised by free labor into competition with slave-grown cotton.

Resolved, That this convention learn with great pleasure that an invitation has been extended to GEORGE THOMPSON to revisit our shores and participate with us in the glorious struggle for the supremacy of liberty over slavery.

Resolved, That the pro-slavery spirit of the country manifests itself at this crisis, in its most insidious, malignant and dangerous form, under the anti-slavery guise of new organization; and, as such, demands of all friends of the slave prompt exposure and most faithful reprehension.

Resolved, That whoever supports the longer continuance of slavery, whether by actual practice, defence or apology, by ecclesiastical or political influence, or by that silence which gives consent, is more or less guilty of the crime of man-stealing.

Resolved, That American slavery is a complication of the foulest crimes, such as man-stealing, robbery, concubinage and murder; and no person should be recognised or sustained as a christian minister, who refuses to identify himself with the anti-slavery enterprise, and bear an open and vigorous testimony against the system.

Whereas, prejudice against the people of color is the result of the condition into which they have been thrust by the oppression and tyranny which have been exercised towards them; therefore,

Resolved, That the American people are doubly guilty in this matter, inasmuch as they are adding insult to injury, by despising those whom they have degraded, and continuing that degradation by the contempt.

Resolved, That the resolutions on the subject of slavery, recently adopted by the Hampden Association of Congregational ministers, are unsound in principle, cold in spirit, and betray an indifference to the wrongs of the slave, and a hardness of heart, incompatible alike with sound abolitionism and with the character of ministers of Christ.

*From the Liberator.*

### State Anti-Slavery Convention.

WORCESTER, Oct. 1840.
Tuesday Night.

*To my Editorial Chair:*

Up to this hour; you and I have had very little to do with each other since my return in pursuit of the World's Convention on the other side of the wild-heaving and awful Atlantic. That Convention, you know was *non est inventus*. As soon as I can get through with the numerous engagements which have been imposed upon me, in consequence of my mission, I hope to occupy you to good purpose.

I write now from Worcester. 'The heart of the Commonwealth is not yet perfectly sound in relation to our great anti-slavery enterprise, though it is in a more healthy condition than it was formerly. As to the effect of slavery upon the nation, it may be scripturally affirmed that the whole head is sick, and the whole heart faint—and from the crown of our head to the sole of our foot, we are full of wounds, and bruises, and putrefying sores. But there is some hope of recovery.

I left Boston this morning in company with a choice number of old organized abolitionists, to be present at the State Anti-slavery Convention in this place. We have not had a more pleasant day since the present year was ushered into existence. As pleasing evidence of the change which is gradually taking place in public sentiment on the subject of prejudice, I will state that no distinction between white and colored travellers is now made on the Worcester rail-road. All who behave decently are treated accordingly; There were several colored delegates to the Convention in the cars, but I could not perceive that the feelings of any individual were ruffled on that account. Custom will soon make it, I trust, a matter of course in all our steam-boats, stage-coaches, rail-road cars, and others conveyances. The prejudice which persecutes and degrades a brother on account of the color of his skin is manifestly unreasonable, vulgar, unnatural, impious. It must be abandoned universally in this country, or our republicanism and Christianity will continue to be a jest and by-word.

No meeting-house could be obtained for the use of the Convention but the Methodist, which is a small one, but very neat. The notice of the meeting had not been given from any of the pulpits in this town, or in any newspaper except the Christian Reflector; so that the inhabitants generally were not apprised of our intention. In consequence of the present political excitement in this State, and the fact that another Convention is to be holden at Springfield on the 8th and 9th inst., I did not anticipate a large meeting. The number of delegates in attendance, however, about 200, which will doubtless be increased to-morrow. They are fine specimens of genuine, unshackled abolitionism.—The Convention assembled at 10 o'clock, A. M., and was called to order by Oliver Johnson, one of the Committee of Arrangements. John M. Fisk, of North Brookfield, was chosen President, and Wm. C. Coffin, Secretary, pro. tem. A committee of nomination of officers was appointed, as follows:—Oliver Johnson, Wm. Bassett, Wm. B. Earle, N. P. Rogers, and Richard Clapp, who reported the names of the following individuals:—President, Dr. Amos Farnsworth, of Groton; Vice Presidents, John M. Fisk, of West Brookfield; E. L. Capron, Uxbridge; N. Johnson, New Bedford; W. Buffum, Worcester; Richard Clapp, Dorchester. Secretaries, Wm. C. Coffin, New Bedford; J. S. Wall, Worcester. The following persons were appointed a Business Committee:—Wm. Lloyd Garrison, N. P. Rogers, Abby Kelley, W. B. Earle, Francis Jackson, Wm. Bassett, Hiram A. Morse, Mary P. Kenney. Several important resolutions were discussed and adopted with perfect unanimity. But I have not time to go into particulars.—Nearly four hundred dollars were collected this evening, in pledges and money in the course of a few minutes. About one hundred dollars was also taken at the Anti-Slavery Fair. It is truly good to be here.

In great haste, I remain,
Your faithful occupant,
WM. LLOYD GARRISON.

### Speech of Thomas Clarkson, Esq.,

*Taken from his own manuscript copy of it, and intended to have been delivered at the opening of the General Anti-Slavery Convention, held in London from the 12th to the 24th of June, 1840, distinguishing those passages which were omitted, but which are now published by Mr. Clarkson's permission.*

MY DEAR FRIENDS:—I stand before you as a humble individual, whose life has been most intimately connected with the subject which you are met this day to consider. I was formerly, under Providence, the originator, and am now unhappily the only surviving Member of the Committee, which was first instituted in this country in the year 1787, for the Abolition of the slave trade. My dear friend and fellow laborer, Mr. Wilberforce, who was one of them, is as you know, dead, and here I may say of him, that there never was a man, either dead or living, to whom your cause was more indebted than to him. My dear friend and fellow laborer, William Smith, the late member for Norwich, who was another of them, is dead also, by whose indefatigable exertions for nearly fifty years, both in and out of Parliament, it was most vigorously supported. As to the rest of the

Committee, Samuel Hoare, William Dilwyn, George Harrison, Richard Philips, and the other dear friends whose names I am sorry that I cannot at this moment recollect, these also are dead, and gone no doubt to their eternal rest. My dear friends, I was invited many months ago to be at this meeting, but old age and infirmities,—being lame and nearly blind,—and besides, being otherwise seriously affected at times, gave me no hope of attending. At length I have been permitted to come among you, and I rejoice in it, if I were only allowed to say in reference to your future labors. Take courage, be not dismayed, go on, persevere to the last; you will always have pleasure from the thought of having done so. I myself can say with truth, that though my body is fast going to decay, my heart beats as warmly in this sacred cause, now in the 81st year of my age, as it did at the age of 21, when I first took it up. And I can say further with truth, that if I had another life given me to live, I would devote it to the same object. So far for your encouragement and perseverance.

My dear friends, you have a most difficult task to perform; it is neither more nor less than the extirpation of slavery from the whole world. Your opponents who appear the most formidable, are the cotton and other planters in the southern parts of the United States; who, I am grieved to say, hold more than two millions of their fellow creatures in the most cruel bondage. Now we know of these men, that they are living in the daily habits of injustice, cruelty, and oppression, and may therefore be said to have no true fear of God, nor any just sense of religion. You cannot therefore expect to have the same hold upon the consciences of these as you have upon the consciences of others.—How then, can you get at these so as to influence their conduct. There is but one way: you must endeavour to make them feel their guilt in its consequences. You must endeavor, among other things, to have the produce of free torpical labor brought into the markets of Europe, and undersell them there,—and if you can do this, your victory is sure.

"Now that this is possible, that this may be done, there is no question. The East India Company alone can do it of themselves, and they can do it by means that are perfecly moral and pacific, according to your own principles, namely, by the cultivation of the earth and by the employment of free labor. They may, if they please, not only have the high honor of abolishing Slavery and the Slave Trade, but the advantage of increasing their revenue beyond all calculation; for, in the first place, they have land in their possession twenty times more than equal to the supply of all Europe with tropical produce; in the second place, they can procure, not tens of thousands, but tens of millions of free laborers to work; in the third, what is of the greatest consequence in this case, the price of labor with these is only from a penny to three-halfpence per day. What slavery can stand against these prices?

"I learn, too from letters which I have seen from India, and from the Company's own Reports, that they have been long engaged, shall I say providentially engaged, in preparing seeds for the cultivation of cotton there. Now if we take into consideration all these previous preparations (by which it appears that they are ready to start,) and add to this consideration that they could procure, not tens of thousands, but tens of millions of free laborers to work,—I speak from authority,—I believe that if they would follow up their plans heartly, and with spirit, according to their means, that in course of six years they would materially affect the price of this article at market, and in twelve that they would be able to turn the tide completely against the growers of it in the United States.

"And here I would observe, that this is not a visionary or fanciful statement. Look at the American newspapers; look at the American pamphlets which have come out upon this subject; look at the opinion of the celebrated Judge Jay on this subject also; all, all, confess, and the planters too confess—but the latter with fear and trembling—that if the East India Company should resolve upon the cultivation of tropical products in India, and carry it to the extent to which they would be capable of carrying them—it is all over with American Slavery.

"Gentlemen, I have mentioned these circumstances not with a view of dictating to you any particular plan of operations, but only to show you the possibility of having your great object accomplished, and this to its fullest extent; for what I have said relative to the United States is equally applicable to Cuba, Brazil and other parts of the South American Continent; and, besides, the East India Company have 20 times more land than is sufficient to enable them to compete with them all."

I have only now to say, may the Supreme Ruler of all human events, at whose disposal are not only the hearts but the intellects of men, may He in his abundant mercy, guide your councils, and give his blessings upon your labors.

N. B.—The passages now first published, are those with inverted commas.

### Specimens of Slavery.

*Slaveholders are "two legged wolves."*—O'CONNELL.

BRO. GARRISON—The following advertisement I have copied, verbatim et literatim, from the Apalachicola Gazette, of the 26th Sept. It is nothing new, I know; but I was the more struck with it, as it came from the same region from whence I received a letter not long since, from a good Methodist brother, censuring the abolitionists in no measured terms for their interference with the domestic institutions of the South.

E. SMITH.

$150 REWARD.

Runaway from my plantation, on the 6th inst. three negro men, all of dark complexion.

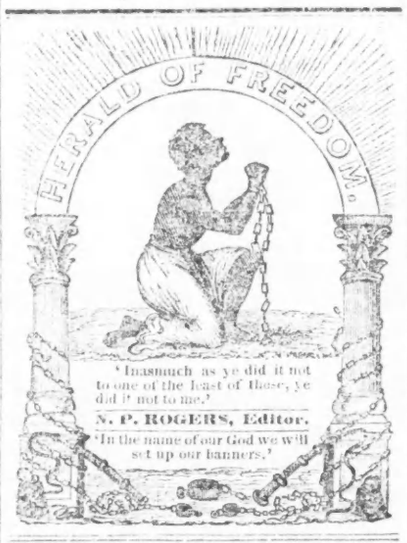
BILL is about five feet four inches high, aged about 26, a scar on his upper lip, also one on his shoulder, and has been badly cut on his arm; speaks quick and broken, and a venomous look.

DANIEL is about the same height, chunky, and well set, broad flat mouth, with a pleasing countenance, rather inclined to show his teeth when talking, no particular marks recollected, aged 23.

NOAH is about six feet three or four inches high, 28 years old, with rather a down, impudent look, insolent in his discourse, with a large mark on his breast, a good many large scars caused by the whip on his back, has been shot in the back of his arm with small shot. The above reward will be paid to any one who will deliver them to me at my plantation or Chattahoocie, Early county, or twenty dollars apiece.

J. MCDONALD.

*Apalachicola* (Fa.) *Gazette.*




CONCORD, OCTOBER 30, 1840.

### Ride into Edinburgh.

We should love to give our beloved readers some sketch of the things we witnessed abroad upon their *anti-slavery* errand. We did not find "The World's Convention,"—the more shame to those, who from this and the other side of the water, hindered its sitting. The day is at hand when it will sit. England will not have the honor, however, as she might have had, of its first sitting. We found the materials of it, scattered up and down in England and Scotland and Ireland,—and we did our utmost to urge their great spirits to onward and decisive action for Humanity. We met and mingled with the champions of mankind, although they were not gathered in Freemason's Hall, in *free* "Convention."

But we set out to tell of the *inanimate* scenery of the old lands. We tried to lay up what we saw of it for the *Herald* entertainment of our New-Hampshire friends. But it was so varied—so much—so rapidly successive, as well as impressive,—each succeeding impression bedimmed the first, as waves efface the *inscribed* beach! We "remember a mass of things—but nothing distinctly." It was a continued panorama—or a long gallery of paintings.—We wish the reader could have rode with us into Edinborough from Melrose on the morning of the 21st of July. It is forty or fifty miles. We took coach in the neighborhood of the famous Melrose Abbey. It was a fair Scottish morning. The mist went up lightly from the Tweed and brooded over the vale of the Teviot. It was a famous place we were going to,—"Auld Reekie!" and a famous spot we were starting from. We were in SCOTLAND—"world-famous Scotland" as Garrison finely called it at our grand Glasgow meeting. We were

"All in the pleasant Tevi'dale—fast by the River Tweed,"

where the Bruces, the Wallaces and the Douglasses had *tramped* in the days of Scottish story. Where Ettick and Teviot dale had marched their "blue bonnets" to the "moonlight leap over the Border" and where Walter Scott had "lived and had his home." The wide world has not a spot, to us, where the Raven Imagination would likelier light down, and rest her wing and the sole of her foot. It seems a dream as we remember it, here by the side of the Merrimack. But we were *there, the 21st day of July* and *awake*. The night before we had explored old Melrose Abbey, along with our beloved fellow traveller WILLIAM LLOYD GARRISON.—The true hearted *abolitionist* can understand us when we remember *him* enthusiastically as parcel of the scene. His presence enhanced the interest of Old Melrose. It caused us as we mused there, to look *future*, as that old Ruin caused us to look *past*. We clambered together over the crumbled grave stones of the storied dead of Scotland. We got up by the northern twilight, and groped along the galleries and under the "*lancet arches*" of the old monastery, where the monks traversed in the deeper twilight of the middle ages, or the dim periods that preceded them. We climbed the ruined stair, to the top of one of the old towers, and sat there among the ivy, and heard the *primeval* ticking of the Abbey clock, that had seemed to outlast the massive walls in which it hung.—*Time's keeper, surviving time's* ravages upon the chiseled stone. We had a night view from this *observatory* of the Eildon Hills, with their triform tops,—famous in the legends of Scotland, as cleft by the hand of Michael Scott the wizard, whose bones had long ago mouldered to dust in the Abbey vault below us. We went down and stood upon his grave stone. The "Heart of Bruce" lay buried by its side. The dark, rank grass grew all along, where once stretched the tesselated marble floors.—The quiet sheep fed there by day, and at night lay down to rest in the bed-chambers, perchance, of the haughty abbots. We heard one bleat, as we stood pondering at an old monument in the abbey burying ground hard by. It sounded strangely from out the hollow ruins.

But we have started for Edinburgh. We took the top of the coach—as well for prospect as for economy. An "inside" were an odd position *on the road from Melrose to Edinburgh*.—We bade good bye, forever, to the graceful old Abbey—its wondrous carving showing more distinctly in the day-light.—Off on the right, in our rear, as we started, DRYBURGH ABBEY, some four miles distant down the Tweed, a hoary ruin, looked out upon us from a wood of oaks.—An impressive sight.—It is the *tomb* of WALTER SCOTT. Up the Tweed a little way, toward the colossal statue of SIR WILLIAM WALLACE. It stood on a wooded hill-side, overhanging the stream, and looking down upon it as the guardian of Scotland's favorite River.—A few miles onward and we crossed the Tweed, and lo! ABBOTSFORD! the last living abode of the Great Magician, with its multi-turreted top, shooting above a wood of his own hand's planting. It stands in a low valley, within a few rods of the bank of the Tweed.—A forest planted by the same hand overspread, for miles around it, the hills, which were naked and bare, when he became proprietor of the charming neighborhood.—Tweed is a modest stream, to one who has learned his definition of *river*, this side the Atlantic.—It looked the 'Tweed's *fair* river'—but the "*broad* and *deep*" must have been seen nearer down to the German Ocean. The road was of white, macadamize dust, and as smooth as a floor all the way.—Not a root, nor a scollop, nor mud, nor stone. The coach wheels rolled over it as over plank—when we came to down hills, the patent drag was instantly slipped under the hind wheel, and the fine trained team descended without slacking their trot. The land was cultivated like the fairest of England—The "aits" and the barley, and the wheat.—Fine crops of hay too, and the lads and lassies of Scotland were out among it on hill-side and lea, on bank and brae. The country, bare and sightless in the days of Dr. Johnson, is now adorned with a growth of respectable sized forest,—planted with the love of beauty and the taste natural to Scotland. Now and then a particolored magpie flew up from the hedge as we drove along,—We saw but few birds however—the hedge *Row* does not teem with them, like our *hedge fence*. We coursed along a high hill-side, and below us to the left, shone the slated roofs of the little town of Galashiels—a manufacturing place of some considerable importance on the Gala-water. A range of green summits loomed out of the mist on our left. They were the Pentland Hills. We passed a low, winding vale, with a small stream running along it—and down on our right, a mile distant, on a knoll by the side of the little *water*, stood Bothwell Castle—a grim old fortress, where a fellow passenger told us Queen Mary retreated after her escape from Loch Leven—but was soon compelled to flee from it.—We will not be too certain that it was this castle. By and by a mountain, away a-head, half hid in mist—green—insulated—rising like a tower on a plain, and the outline of the top of it, like a lion asleep. That, cried a young Edinburgh passenger, as enthusiastic as we were, is Arthur's Seat, and soon ye'll see Ed'nborough.—The country was level and beautiful. The day was fine for Scotland.—It had rained—as it *had every day since we landed in England on the 17th of June*—and the Scottish mist was on the hills—still it was fair-weather. We saw another castle—Craigmillar, on a hill crowned with noble oaks.—It was a giant of a castle, and the favorite summer residence of Mary Queen of Scots. It stood about a mile off on our right, and seemed a Ruin. We saw the "Hills of Braid." Arthur's Seat grew more and more distinct.—We could see the Salisbury craigs—the rocky battlement that girdled its side toward the city—and at last the Edinburgh castle and the "city of palaces" herself—And a more glorious looking object we can scarcely conceive of.—It was piled up like the cliffs of a mountain—and the towers of the old castle were clouded in the mist.—The princely streets and rows of palaces—the semi-circles of stone architecture, kept developing from the vapor as we drew nearer, till the coachman whirled us into the city, and almost at the threshold of it, in a high, airy, cleanly region, we found ourselves in *George Thompson's* "Duncan Street, Newington"—at "No 8" of which—(every abolitionist wants to know)—the "*fugitive from Justice*" has his home. We of course were dropped down at the nearest spot to No 8—The stage coach by the way, don't go out of the straight road to drop or take up passengers in Britain. Thompson had expected us.—We had parted with him the Saturday morning before, at New Castle upon Tyne.—He was out at the street corner promptly to receive us—and asking a broad-shouldered porter, with a coil of rope on his back, to take charge of our luggage, took us at once to his home. We were joined there by Charles Lenox Remond and John Dunlop, which made good our group, that started together that day week, from London for the North. It was two o'clock after noon. We found a beautiful family at George Thompson's—one little orator about a week old—the little one born in New England, now a bright-eyed, sweet-voiced, distinct-spoken lad,—little Garrison, a younger boy than he, born after the "*fugitive's*" return to "Justice" and to Scotland,—and two fair haired, older daughters. These are *childish* facts—but the children are GEORGE THOMPSON'S, and that gives them a place in the Herald of Freedom, and in the interest and hearts of abolitionists. We found our beloved friend neatly and *abundantly* situated. The work cut out for the delegates to "The World's Convention" for the afternoon was to undergo a splendid dinner at Dr. Beilby's, one of the leading physicians of Edinburgh; and for the evening, to speak at the Rechabite Festival, a great Teetotal meeting at Dun Edin Hall—for which of course we all felt *abundantly prepared*.

We will wind up the day with our hurried narrative, and say that our first specimen of Edinburgh hospitality was of the most elegant and friendly character. Dr. Beilby was for our host, all that the Abernethies—or the Rushes of the literary capital of the world could be, and his wife, an Irish *woman*, was his equal, and his Scottish guests were such men as George Thompson and John Dunlop—Adam Black of the Edinburgh Review, and the celebrated Dr. Abercrombie. From the dinner table, we went to Dun Edin Hall where were gathered two thousand of the moral flower of Edinburgh, and when that tee-total meeting broke up, it was after *two o'clock in the morning*. We never met a gathering of such spirited people. We were not inclined to sleep there—weary as *we must have been*. We realized *where we were*.—That kept us from drowsiness—but there was nothing calculated to stupify in the speeches of Thompson, Garrison and Remond, or the stirring strains of an instrumental band of music, that played at intervals from the orchestra of that splendid Hall, or the finer strains of a band of vocalists—a dozen or fifteen of the amateur singers among the young gentlemen of Edinburgh. We never heard the like of their singing. When Remond rose—introduced by Garrison as the representative to Scotland of the colored people of New-England, they cheered him, that multitude, with clapping, and waving of hats, caps and kerchiefs, and with Scottish *hurrahs*, till the rafters of Dun Edin Hall fairly trembled. Such is prejudice against color among the polished people of the "modern Athens." We wish our *Democratic Republican* negro haters had been there to be thunderstruck at it.

### William Goodell--Questions--Answers.

In the last Friend of Man, William Goodell proposes the following question to William L. Garrison, Henry C. Wright, N. P. Rogers, J. C. Jackson, C. C. Burleigh, the Editor of the Standard, and the Editors of the Union Herald:

"Do you, with your present views of civil goverment, desire on the whole, the abolition of slavery in the District of Columbia, and in the slave states, by legislative action?"

To the above question we frankly reply, We desire that the makers or upholders of iniquitous laws, (and such we consider all laws which deprive man of his inalienable rights,) would unmake them; and thus remove the heavy burdens and let the oppressed go free." For this we *have been*, and *are* laboring: and for this purpose we intend to labor till the last fetter falls from off the limbs of the poor slave, or our voice is lost in death. And we confidently expect, as workers together with our brethren, to persuade them to do it, by the solemn appeals of truth to their consciences. "Truth is mighty and will prevail."—*Un. Her.*

We ask brother Goodell if he desires us to discuss the lawfulness of civil government in *the Herald of Freedom?* Why does he put a question involving our opinions on the lawfulness of "paying tribute to Cæsar"? Has he forgotten that it is extraneous"?

We also will ask brother Goodell one thing which if he tells us—we in likewise will tell him whether we desire the abolition of slavery by legislation.—The emancipation of the slave—how does he desire it effected, by the repentance of the country, or by force—willingly by the white man, or by the strong arm of the government? We are jealous brother G. would entangle us in our talk.

We may say to brother Myrick's reply, that we see no need of any enactments or any repeal of *laws* for the overthrow of slavery. There is *law* enough for every man in the land, if there is a public sentiment to extend it to him.—All the slave wants is a public sentiment that will allow him the law. It ought to overthrow our Constitution at once (and that *controls the land*, as to *law*,) if it enslave any individual, or fail to secure liberty to every individual. A Constitution that is defective in this, is not a free one—or the country a free one. We pretend to believe that ours both are free, *in law*. But if legislation were needed, how are we to get it?—By arraying our single-handful into a third, political party! Will it convert the whigs or the democrats into *men*, to play the fool before them thus! What do we want of them?—that they give up to us the paltry political offices? Why should they? They are as fit again for them as we are, (if we are abolitionists)—and the offices for them. They won't give them up—and we see no reason why they should. The offices become them, and they the offices. They would ill become abolitionists, and abolitionists as ill become them. Let them keep them, till they *repent of them*. We must preach truth to them, and act as we preach. We must make them christians, instead of politicians, and then they will love their enslaved brother—and he will have liberty. He can't have it if they don't love him, better than they do one another now. Party never converts Party. It may conquer it—but never can change it. It can out-vote it.—Do our third Party friends hope to conquer their political opponents in that way?—As soon as they get large enough to attract their notice, they will either buy them in, to one side or the other, or else unite against them and crush them.—If legislation is wanted, the way to get it is to let party alone, and ply the individual, with religious truth, and then if politicians *can* ever do right, both parties may be brought to do it. It will take time, but that is not the fault of truth.—It would take *eternity* instead of *time*, to kill slavery by third Party. The nation is horribly diseased of slavery.—It will be slow in recovering, if we nurse it and *doctor* it ever so faithfully. But in our view its disease is not political, nor will political remedies cure it.—Will politics make a white man respect a black man? Never!

We have no hesitation in saying to brother Goodell, if he *fairly* desires to know our opinion of legislative abolition, that we have no confidence in any thing that legislation *could* do for us, or our cause, if it would—that it never *would* or *will*, in our opinion, do any thing for us, till we *have abolished slavery* without it, and by spiritual means—That long before abolitionists become a respectable political minority, slaveholding will be as infamous in the land as horse-thieving, and *much rarer*—for it could not be done *secretly*—as horse-stealing always means to be.

We say further to brother Goodell, that he would not, in our opinion, be tasking his beautiful mind to frame these curious questions and filling his Friend of Man with columns about party politics, if he were not misled by new-organization from the line of his duty. We once thought, in connection with petitioning and questioning of candidates, and all that, that political machinery was highly important—but we did not under-rate moral machinery, or desert it as new organization does and must—for we were not new-organized.—Yet we over-rated politics.—We have learned better by petitioning legislatures, and going before political committees and witnessing the movements of politicians and the workings of politics. We can't depend on them. We can't make use of them.—They are not moral instruments. They defile us instead of our influencing them. We say now, however, that *political* abolitionists, ought to regulate their voting and their legislating, &c., by their anti-slavery principles, and thus fulfil the obligations that lay upon *them* to do all in their power by political (as well as moral) action, under the Constitution, for the overthrow of slavery—according to the declaration of sentiments—if we rightly recollect it.—That is the duty of the people—provided they will be politicians. But we ask brother Goodell to examine again his course and see if he is not becoming shorn of his moral power—if his moral armor is not rusting while he is endeavoring to build up a political movement that shall vindicate the necessity of new-organization. Is he not giving politics a morbid prominence in our enterprise? We think he is—and so of our other brethren, Smith and Stuart, and others of our strong talented men.—Is he not turning an enterprise that demands the co-operation of all kinds of people into one of legal voting only, in which our all-powerful allies the minors and the women can take no part—to say nothing of our christian brethren, the non-resistants.

### Old Organization--No. 2.

ASSERTION. "We are accused of attacking the ministry—the ministry we have not attacked."—*See Herald of Freedom of Oct. 2.*

CORRECTION. "The people will hear Anti-slavery Truth. They would have heard it before this time in New Hampshire but for the Clergy. These barriers, the People will understand and remove. They will be dispersed like the chaff of the summer threshing floor unless they repent. New Organization will go over-board with them and help them to the bottom. It is a refuge of lies, which will be swept away—and all in it."—*Editor of Herald of Freedom.* See Herald of Oct. 16.

This is from the Neworganization paper called the Abolition Standard, and we think comes fully up to their *standard* of *abolition* and of truth—They head it Old Organization No. 2.—We head our Neworganization No. 1.; that is, we consider it a sample of the highest quality of neworganized abolition—and if this is their highest what must be their lowest! The "Assertion" we repeat, as to the accusation and as to the falsehood of the accusation.

As to the "Correction", we give it, as printed in the Herald, and not as falsely given by the Standard. We were speaking of the *obstacles* in our way of getting at the people. To wit, the *politicians* and the pro-slavery ministers. "The people will hear anti slavery truth. They would have heard it before this time, in New Hampshire, but for the politicians and the clergy. They will be dispersed like the chaff of the summer threshing floor, unless they repent. Let them not put confidence in the blandishments of Neworganization. Neworganization so far from sheltering them will go overboard with them, and help them to the bottom.—The *pro-slavery* pulpit cannot stand. If it take shelter in New-organization, it hides in a "refuge of lies," which will be swept away—and all in it."

This is the paragraph, which the Abolition Standard, the organ of Neworganization, (and its *genuine* organ) purports to have quoted, and which it produces to prove that we attack THE MINISTRY, and not the *pro-slavery ministry* merely.

To this quotation, we ask the particular attention of those of our readers, who *charitably* hope New-organization is honest. In the first place it is careful to omit what goes before it, and which went to show that we were speaking of what stood *between anti-slavery appeals* and *the people*. It was this. "After the political mania has blown over, as soon it will be &c., we hope to get at the people with our principles." When we spoke of the clergy immediately after, we spoke of those of them, of course, who were *in the way* of our getting our principles to the people; to wit, the *pro-slavery* clergy. This was apparent, had nothing further been said to make that more clearly the meaning. But something further was said, and the Standard saw it. They were called "*barriers*"—thus particularizing what portion of the clergy we meant. Are the clergy *all* in the way of the anti-slavery cause? Are they *as an order* "barriers" to its advance! "Unless they repent," we immediately after add. Repent of what, did the Standard think—of their being *ministers* or being *pro-slavery*? of being *ministers* surely, if we were speaking of them *as such*. But we expressly say in the same connection "the *pro-slavery* pulpit," and say it with emphasis—we italicise it, and the Standard *leaves that expression entirely out*.

We call Neworganization "a refuge of lies." Is it not so? Is here not a lie and a fraud practiced on its readers, in order to show that we are attacking the clerical *office*, and endeavoring to *subvert* it? We do not know who edits this Standard. We are glad Rufus A. Putnam does *not*. He has foreseen the evil and hid himself. We see that communications are to be sent to "Isaac Colby M. D." If he be the editor we ask him whether he garbled this quotation *accidentally*, or *purposely*. If *purposely*, we ask him if he is not guilty of willful fraud and deception? and if he has not endeavored by it, to excite against us, a *prejudice* by *falsehood*?

We really have not much respect for that *reverence for the ministry* that will take measures like this, to manifest itself,—and that *defends* the *ministry* by *fraud*.

### New Organization. No. 2.

We did not think of giving another No. of this kind of pro-slavery in this week's Herald; but looking into the "Abolition Standard" farther, we find a further developement of New-Organization, to which we call particular attention. We are really glad that New-Organization has a printed organ. We hope *its real friends* will sustain it, and not let it go down at present, nor until it has developed its real character fully to the anti-slavery public, which we have found it so difficult to do in description merely.

New-Organization, it is known, complains of us for 'introducing' foreign topics into the Anti-Slavery enterprise." It charged us with loading it with extraneous questions—the woman question—the church question—the human government question, &c. We denied the charge and do still. We say that whatever individuals in the anti-slavery ranks think, *as individuals* on these questions—*as abolitionists*, they think nothing of them—and have made them neither part nor parcel of anti-slavery societies, or anti-slavery meetings, or objects. And that in members of the Anti-Slavery Society no test is made of opinions relative to these questions. And while we denied this charge as laid against us, we laid the same against our accusers. We charged them with attempting to incorporate all those questions into anti-slavery, and to oblige all members of the anti-slavery society to entertain their own sectarian and party dogmas on them. We denied that they objected in reality to the introduction of these questions

but when they themselves introduced them they objected that the old society members would not entertain the questions and espouse that side of each one of them that suited their dogmas.

They seceded and fled away from our platform denying our charges and reiterating theirs against us. They new-organized and were obliged to put down *their* abolitionism in black and white and lo, it embraces every one of the "extraneous questions" and the "foreign topics."

We give their fundamental principles as set forth in the Constitution of an "Abolition Society," formed on the 15th inst. in this County.

Article II. The fundamental principles of this Society are that slave-holding and slave-trading are heinous sins in the sight of God, and outrages on the rights of man and ought to be immediately abandoned."

Before quoting the remainder of the article we say that here is the doctrine of the old Society from which they seceded and the whole of it. But they don't stop here. They go on to say—

"That human government, having, under God, a rightful existence, is bound to deliver the enslaved, to protect the weak, and restrain the oppressive and lawless; and that the Christian Church, being ordained of God as a means of overthrowing sin is bound to put forth her efforts for the spread of truth in respect to slavery as well as other sins, till it is utterly exterminated throughout the world."

"Article IV. Any person agreeing to the foregoing sentiments, &c. may become a member" &c.

"ART. VIII. Any society, male or female in the county, founded on the same principles &c. may become auxiliary &c., and shall be entitled to a representation &c. according to the provisions of the following article, &c."

"ART IX. The meeting of this society for the transaction of business shall be composed of its officers and agents and such other men as shall be appointed delegates, &c."

We give all in the constitution bearing on these questions, and now what is their abolitionism? Is it merely that slaveholding is a sin against God and a crime against man and ought to be immediately done away—*as they have pretended*? Or have they *incorporated into* it, with this, all their sectarian and party dogmas and opinions on other and extraneous and foreign and heterogeneous topics, which, if introduced, necessarily blows up the old anti-slavery platform.

They "drag" in here the following extraneous opinions—

1st. That Human Government rightfully exists, by divine authority, and approval. Not Republican government merely, but all sorts.—Not New Hampshire government only, or United States government—but all forms of domination of man over man, from the Cæsars down to President Van Buren and Gov. Page. This every Merrimack County abolitionist must hold to, or he cant be admitted to the society.—And if this must be held to, it must be advocated in the meetings, and by the press, and the lecturer in the meeting house, (which is readily opened for this purpose.)

2d. That human government is bound to protect the weak, viz; every body not strong enough to protect himself—not the weak *slave* only, but all sorts of "feeble folk," and not against the *slavemaster* only—but against all strong people against whom weak ones need protection—that *all* weakness should be protected against *all* hurtful strength—the world over.

3d. That human government is bound to restrain the oppressive and lawless, of every sort, and by all necessary means—by imprisonment, fine, corporal and capital infliction, for every kind of oppression, and all sorts of omission to keep all sorts of laws—to restrain so far as to prevent the oppression, and the lawlessness of the lawless.—A pretty broad abolition doctrine—all right enough in a general Court or Court House or gaol, it may be—but rather extraneous to anti-slavery, according to our old organized notions.

4th. That the Church organizations of the day are God's ordained means of overthrowing sin.

5th. That such organizations are bound to exert themselves for the spread of truth in respect to all human sins. This last is rather indirectly asserted, but still it is asserted, and in a deliberately adopted article of a *professed* anti-slavery constitution.

9th. They indirectly at least assert the inferiority and incapacity of Woman by curtailing her sphere of action, and denying her the competency of any active or honorable participation in the business of an anti-slavery meeting. This is their anti-slavery.—These are their anti-slavery objects and purposes.—Their platform is thronged with the opinions and dogmas of their sects and parties; and every one not subscribing to them is excluded. This is what we have charged them with.—They have denied it and strangely charged it upon us, when they knew the charge was groundless—Here is their ground of seceding.—Now it is not pertinent or material whether they hold rightly on these questions or wrongly. The pertinent fact is that they incorporate their opinions upon them into abolitionism.—As abolitionists we of the old society deny that anti-slavery settles or agitates any of them.—As abolitionists we agitate (or rather settle) the 'woman question' *so far* only *as this*—we do not question woman's right to equal action with man *in the anti-slavery movement*. She acts in our movement as she sees fit—and we hold her costitutionally competent to do so, equally with men. Further than this we say nothing—and we say this only by our constitution, which, like part of Neworganization's, admits all persons alike, and by our action under that constitution. That we have the right constitution, in that, (as in other particulars) "we hold to be selfevident." We seek the abolition of a capricious human domination over humanity. We seek it in a way agreeable to our object. We dont seek it in a *domineering* way or spirit, which those betray who tyrannize over women in this movement. But our object here is to confound Neworganization out of its own mouth and mouth-piece against ever again charging us with dragging in extraneous topics, and to fix upon its brazen front the charge of making anti-slavery the handmaid of Sect.

## Political Action.

As "last words," before abolitionists venture into the whirlpool about the polls, we just say, ☞Remember your anti-slavery character and principles — — and the Slave!

## A Base Attack.

Those opposed to truth will manifest their opposition, sometimes indirectly. At an Anti-Slavery meeting in this town last month, Mr. Garrison showed his hostility to the ordinance of the Lord's Supper. He said:

The line of truth runs straight through the universe; and what lies in its way must be removed or crushed. Some think they adopt principle in giving up the use of alcohol, who yet retain the use of wine; some who give up wine, do nevertheless use it at the communion table. Some have used water; some a preparation of raisins, and some *buttermilk*. But with his views of communion, he had no trouble on that score; he needed not the use of any external right. He could walk straight on the line of truth, and be a perfect teetotaller.

Such a thrust is as base as it is wicked; but it shows the feelings of the man.—*Baptist Register.*

We are sorry to see so ill-natured an article in a paper wearing such a face of *moderateness* as the Baptist Register. We have known however that this *moderate* and *go-softly* character was but skin-deep, since its poor attack on the anti-slavery cause last winter. That was an ill-natured assault in milk-and-water words. The attack here on Mr. Garrison is entirely unwarrantable. It is one of those brave onsets that little people will sometimes make upon great, when something happens to impart rashness to their self-importance. We are amused at the majesty, with which this editorial sits in judgment on the editor of the Liberator's *right of opinion*, while we are really sorry for the *ill will* it displays. It shows the petty spirit of popery, with which sect clothes small folks, who but for *Denomination* and *Sectarian Party*, would be in more useful and appropriate stations, than mounted up in pulpits or perched in editorial chairs. We have a right, in behalf of the temperance abolitionists of New-Hampshire, whose guest Mr. Garrison was at the time the Register speaks of, to feel no small degree of indignation at this article, to say nothing of our personal duty to vindicate an absent friend. But the good name of the EDITOR OF THE LIBERATOR cannot be affected by such papers as the Register. It is a kind of name that history will assign place to, a good while after the day of the Baptist Register will be over. Such papers may do *momentary* harm however to the cause with which Mr. Garrison's name is identified, by keeping up a prejudice against him in minds which pay attention to them because of their being sectarian. It is on this ground that we notice the article in the Register. It will help spread the wicked prejudice against Mr. Garrison's religious character.

We might ask the Baptist Register what he has to do with any man's right of religious opinion.—Suppose Mr. Garrison actually thinks and says that the Communion ordinance is not warranted in the gospel since the fulfilment of the time for which it was established by the Saviour. Suppose farther this opinion to be erroneous. Has he not a right to entertain it and express it, without being hawked at by every little sectarian editor, whose denomination thinks otherwise? Is he to be called "*base and wicked*," and charged with "*thrusting*," for mere exercise of the undoubted right of opinion! We shall give no quarter to this small Popery, wherever it shows itself. And if any of the readers of the Register have a particle of the spirit of Roger Williams, they will be indignant at it as we are.

The Register has forgotten (or never knew) that the opinion he attributes to Mr. Garrison is entertained by the SECT of Friends. Had he known that, he would not have ventured his puny anathema. A SECT may entertain any opinions. That is one of the prerogatives of *Denomination*.—and Denomination, however it hates an opponent sect, when the whole family of them are not in jeopardy, forgets all domestic broils for the common defence. Witness with what respect "the *Rev. Mr.* Dermont, Catholic Priest of Lowell" is spoken of by the Register in the article just above this. Papist, Mahometan or what not—if he is a Reverend, and has Sect to back him up, he is recognized, in these dangerous times, when the Christianity of Sect is undergoing the ordeal of inquiry. But if an individual dare think, he is anathematized by the whole brotherhood of them and the batteries are let off at him of all calibre, from the Long Toms of the Recorders and Observers, down to the crackers and popguns of the Panoply and the Register. Here Mr. Garrison is denounced in the most malignant style for entertaining a religious opinion in common with the most respectable sect of Christians in the world.

We ask attention to this general disposition that prevails in the community to put down individual right of opinion. For one, we will defend this right—and what is more—*exercise* it—fully and *extremely*—the more so as it is questioned and denied.

The Panoply may believe in infant baptism and in sprinkling. Brother Worth of the Baptist Register may believe that nothing short of adult going entirely under water will effect the saving ablution The Panoply does not denounce the Register, or the Register the Panoply for these mutual heresies—nor either of them the Quakers, who believe there is no importance in any of them. For the heresy is sanctified by *Sect*. And Sects have "inalienable rights."—They are honorable enemies and must be treated with reverence. It serves to keep up the sectarian spirit, and sustain the sectarian *craft*. But entertaining either of these opinions without the sanction of a *sect*, or without the equally protective shield of open impenitence and no religious character at all—would subject an *individual* to anathematizing and condemnation. Even a membership of the ungodly world, is a guarantee to the right of opinion, comparatively, especially if the man who disbelieves will help sustain the gospel, and has what is called a "respect for religion." An open infidel and scoffer is tolerated, if he is regular at meeting and helps *support the gospel*. While the most faithful disciple of Christ is hunted and anathematized if he dare be caught out of the pale of Sect with an opinion in his mouth.

A word farther as to "A Base Attack."

"Those opposed to truth," it says, "will manifest their opposition, sometimes indirectly." We add they will sometimes manifest it *directly*. The Register here charges Mr. Garrison with making these remarks "at an *Anti-Slavery meeting in this town last month*." We attended those meetings (there were several) and neither Mr. Garrison nor any body else said one word on the subject of the Communion in any of them. The Register may think it is doing New-Organization service by making out a case of "bringing in *extraneous topics*" at an Old Society meeting. But the charge is *directly* untrue. Every word said about the Communion was in a *Temperance meeting*, where the use of wine was a legitimate subject of remark.

And as to the words used by Mr. Garrison—we heard him and we remember none of the remarks below the word "score" in the quotation in the article. He made in substance the remarks above it, and said them in no "hostile" manner towards any doctrine. He spoke of the attempts consistent temperance men had made to avoid violating their teetotal principles, by using other liquids than wine at the communion table, and remarked, *casually* as it struck us, that "with *his* views of the ordinance, he had *of course*, no difficulty in regard to that on the wine question." He seemed to allude to his own views *as well known*, and as a reason, why he did not discuss the right of using alcoholic wine at the communion table. How that might be however is immaterial to us. If he intended to declare distinctly, that he did not discuss that question, because *he did not believe the Communion a gospel ordinance*, we deny the right of any body, even so sound a theologian as the Baptist Register, to charge him with *baseness* or *wickedness*. The Register has done it, and without arrogating to ourselves any of the sanctimonious authoritativeness of a *denomination* print, we say that the charge is as impertinent as it is ridiculous. It is one of brother Worth's discharges of New-Organization dishwater at the Liberator, to awaken prejudice against the Old Anti-Slavery Society among the Baptists. His intelligent readers will discern it. If it go to enhance the ungodly prejudice against the slave's *earliest, best, most faithful* and *most efficient* friend, that unhappily prevails where he is not truly known, brother Worth will have the satisfaction of remembering it *hereafter*.

We apply this extended notice of that small assault to all the kindred promoters of prejudice and slander, against the Editor of the Liberator and against the Herald of Freedom. The time is at hand, when all their doings will fall upon their own pates. They had better spare themselves the retribution.

*For the Herald of Freedom.*

## The Grafton County Meetings.

Mr. Rogers:—

I had thought of communicating at some length, with your leave, through the Herald, of the result of the recent *North-ern Campaign*; and for that purpose had treasured up a variety of incidents that transpired as we passed from one engagement to another, and had thus strung together a long story of "battles fought and victories won." But as the times are thick with events full of importance to our enterprise, it will be the more wisdom to grapple in with the rising *present*, than to stop to shout over the conquered *past*. However, a mere *glance* at the state of the cause in the "hill country" may not be altogether unprofitable, and I have written down just a *sketch* of the estate of our friends in the towns we passed through, as we could learn it from a flying visit.

We first came in sight of the enemy at Orford. We saw his green eyes darting vengeance from behind the Orford pulpit, and here of course we pitched battle. The result of the conflict has been communicated by brother Pillsbury. From Orford we took up our line of march for

*Haverhill.*—The people of this pleasant village, were early and for some years efficient laborers in the anti slavery enterprise. When Joseph Gibbs stood in the Haverhill pulpit and walked among this people, anti-slavery flourished here; but Joseph Gibbs has been called home, and Fleming stands in his place, and Fleming is *pro-slavery*; and his influence has chilled the anti slavery sympathy of his parishioners. Brother Pillsbury preached for Mr. Fleming, Sabbath morning, and in the evening lectured on slavery to a full house. Although the anti-slavery of H. has lost much of its former good character, there are yet some spirits found who have not bowed the knee to Baal. One brother, a member of Mr. Fleming's church, walks every Sabbath five miles, to attend upon the preaching of SAMUEL EASTMAN, who dares be an out-spoken abolitionist, in spite of a pro slavery people and a time-serving priesthood. Monday, we returned to Orford, where, in the evening brother P. delivered a Temperance Address. Tuesday we rode to

*Landaff.*—Our noble coadjutor Samuel Eastman, resides here, though for the present supplying the North Haverhill pulpit. A year or two since quite an efficient anti-slavery society was gathered in this town, but for several months, the friends having neglected the gathering of themselves together, much of their former interest has abated. Abolitionists must *rub* against one another often, if they would keep the "watch fires" bright. Insulate an abolitionist from kindred spirits, casting him out into the pro slavery community, and he will soon find himself an iceberg, floating in Northern seas. Wednesday evening, I addressed a moderately large and very attentive audience, brother Pillsbury having left to meet an appointment that evening at

*Bath,*—Where we had two well attended meetings, not in its city-like village, for 'Senex' has an influence there; but in the back districts, among the farmers, the nobility of the land, the men that are yet to abolish slavery and save this people. We found but very few friends of the slave in this, in many respects, beautiful town. But little anti-slavery effort has been bestowed upon this people, nor can there be to much success, so long as Mr Sutherland clings to his "*Senex*" principles and brings all his influence to bear against the slave and his friends. From Bath we proceeded to

*Lyman.*—Here we found just abolitionists enough to say "we." An evening meeting however was well attended, Vermont, as she was wont to do at our meetings in the river towns, having come to our aid. Anti-Slavery here is now a little one, but there are men and women in Lyman who will nurse the child till it shall become a mighty giant shaking from its refuges all the pro-slavery of that region.

*Lisbon.* Saturday afternoon we had an interesting meeting at the busy little village in Lisbon. The minister of the place was friendly and attended the meeting. We found some sterling abolitionists here, and as there is no pro-slavery pulpit in the way, I see not why anti-slavery truth should fail of success among this people. We designed to return to Lisbon the next week, but in that were disappointed. Lisbon will do well.

*Littleton.*—Sunday night brought us to this thriving town and to a "*home*" with our dear and faithful friend Carleton and his excellent wife. God bless the anti-slavery women. The slave's agents, as well as the slave and the slave's cause, are much indebted to the anti-slavery women. Success to new-organization, until our ranks are relieved of all who have not brain enough to appreciate, and heart big enough to feel, the blessing of woman friends to our enterprise. The thorough-going, whole-souled character of the anti-slavery of Littleton is already known. Some of the princes of the land dwell here, and it was truly refreshing to mingle with such spirits after a fortnight's wearisome engagement with the heartless pro-slavery of our times and State. Sabbath afternoon, brother Pillsbury preached in Mr. Worcester's pulpit, and in the evening delivered an anti-slavery address. Monday afternoon and evening, we held meetings, which were well attended, in different districts in town. Our faithful and indefatigable brethren here are making headway although they have no weak opponent in the person of the Rev. Mr. Worcester.

To be continued next week.

J. R. FRENCH.

## Kiah Bailey

Is an aged, Orthodox Congregational minister. He lives in Vermont. We commend the following, from his able pen, to the young ministers and christian professors of the country. The Abolition Standard will accuse him of attacking the Church and the Ministry.

—

*From the Voice of Freedom.*

## "You will divide the Church."

Well, then there must be some life remaining. If all were a dead mass, all would putrify together. If vitality remains the living part will naturally seperate from the dead. This is a favorable symptom, and should excite hope. When the vital principle is so weakened that the living part cannot separate from the dead, the case is desperate and death must follow. Supposing, then, the church is divided, it will not follow that all is lost, or that she has really suffered any loss.

"You will divide the church." It may be so. Supposing the leading members of a church are in heart infidels, or horse-stealers, sabbath-breakers, and rum drinkers; and you attempt to discipline them, they will resist, and the church will be divided. This is almost a certain consequence.—Shall then all discipline be give up, and error and vice tolerated in the church, until it becomes a sink of error and a den of thieves?

"You will divide the church." Perhaps not. That brother has done wrong and must be reproved. He may see his sin, be convinced, confess his fault, and be reclaimed; but if he justifies his wickedness, you must tell it to the church, and if he will not hear the church he must be unto them as a heathen man. If the members of the church are living christians, they will all agree in putting away that wicked person from among them, and they will be built up in the faith; but if a part of the church be dead members, and love the praise of men more than the praise of God, they will stir up strife, appeal to the world, and divide the church. A good man will be reclaimed, but the wicked will do wickedly. The fact then, whether any act will divide the church depends as much on the character of the church as on the nature of the act. A good church will not be divided by carrying out the laws of Christ but such measures will divide a corrupt church. And the sooner such a church is divided the better.

"You will divide the church." It may be so, and perhaps the time has come when it should be divided. If a large portion of the church will steal, lie, and commit adultery, and the other part abhor these practices—how can they walk together? There is no fellowship between them. In heart they are already divided. One abhors what the other delights in. What one builds up the other pulls down. Surely then, it is hypocrisy for them to pretend to walk together.—And consistency requires that they should be separated.

"You will divide the church." Perhaps the church has become so corrupt that Christ is saying, "Come out of her my people, that ye be not partakers of her plagues." This would be no strange thing under the sun. And when such cases occur there will be men who will obey Christ and divide the church. Nehemiah was very angry when he heard the cry of the people against certain ruling members of the church. "Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, you exact usury, every one of his brother.—And I sat a great multitude against them." And had not these rulers yielded the point, and reformed, Nehemiah would soon have chased them from him, and separated them from the church.

When divers church members were hardened under the preaching of the gospel, and believed not, but spake against that way before the multitude, Paul departed from them and separated the disciples, set up another meeting and divided the church. And he would have divided again when he saw that Peter dissembled and walked disorderly, had not Peter yielded. For he would not allow disorderly walkers to remain in the church. Shall I call your attention to the conduct of Luther and his coadjutors in Germany, Robertson and the Puritans in England, Knox and his disciples in Scotland, who all testified against the mother church and left her? Or shall I remind you that the Wesleys while the cry of you will divide the church was rung in their ears, hesitated not to pursue the course which has divided many a church? So also have the Baptists, and almost every other denomination. But I pass over all these and present for consideration the late *memorable excision*, by which the old school Presbyterians cut off at a blow all their brethren of the new. Right or wrong the deed was done, and approved by many, *who can, when it suits their turn*, cry out, "You will divide the church."

"You will divide the church." What do you mean by the church? Do you mean the great body of professing christians? Well, surely this body has been pretty well cut up and divided, and should another member be added it could make no great difference. Do you mean that such measures will divide the different denominations in the church? These are already separated, divided, and often in haste array against each other. This is not what you mean. Well, what do you mean? *Why, why*, I mean if I am a Baptist the Baptist church—if a Presbyterian I mean the Presbyterian church—and if a Congregationalist I mean the Congregationalist church—if a Methodist I mean the Methodist church. So you all have your own meaning and *your own ends to answer* by the cry. After all I am not able to conjecture what you mean, for all these denominations are divided and subdivided. And surely, a Presbyterian of the old school would not be much grieved should you divide the new school. Oh, you stupid old man, have you not an ounce of brains left; I mean *my* church, that little body to which *I* belong is the *true* church, and which *I wish* to have established on the ruins of *every other church*. In this church I am a man of *influence*, and the ruling men love to have a great body under their influence. But if you talk about stealing men and women, and really wish to purge the church of all the abominations of slavery, our brethren at the South will resist you, as we would do were we in their situation, and *and our dear church*, which is now large and respectable, will be divided. Slaveholders will leave us and set up for themselves. And we at the North who love slavery and *want to rule*, will if we can expel you from the church. So you had better take care, mind your own concerns and leave *us to govern the church*, or we will divide the church, cut you off and send you all a packing. See how the leading spirits of the Old School Presbyterians packed off their brethren, and take warning. And I tell you remember that *there are spirits that had rather rule in hell than serve in heaven.*

KIAH BAILEY.

## THE WARFARE.

Arrangements have been made, Providence permitting, to hold meetings for lectures or discussions on the subject of slavery at the following places: On Monday, Nov. 16th, afternoon and evening at Canterbury; Tuesday afternoon and evening, Nov. 17th, at Sanbornton Bridge; Wednesday afternoon and evening Nov. 18th at Sanbornton Square; Thursday (19) afternoon and evening at Gilmanton Centre; Friday afternoon and evening at Pittsfield, and Saturday afternoon and evening at Loudon Village. The friends and the opponents of our cause are invited to attend and participate in the discussions. Our object is to inculcate *truth*. If we hold correct principles on the subject of American Slavery, we wish others to embrace them. If our principles are not correct, let us be met on the platform of discussion, and shown our error.

Slavery is in our midst, and slavery will be our overthrow as a nation, unless it is speedily abolished. Every patriot, philanthropist and christian owes to his country, to humanity and religion, his most faithful and zealous service, *in some way* to remove the evil. Free and friendly discussion will elicit truth and point to the right way. The assistance of N. P. Rogers and S. S. Foster has been secured for each of the meetings. The friends of the cause it is hoped will fix the hour and place as they shall deem best.

PARKER PILLSBURY,
*Gen. Agt. N. H. A. S. Society.*

## Publisher's Notice.

Very soon most of our Subscribers will have an opportunity to send directly to Concord, by their Representatives to the General Court. Will they be so kind as to remember the *small* amount due from them for the Herald, and send it on! We need it very much. These small amounts are the only means by which we can meet our *large* debts.

Cannot some one in each town do something towards again raising the Subscription List of the Herald! At least give us as many new Subscribers as we have lost in consequence of New-organization. We thankfully acknowledge several, during the last week.

It is now decided that Bro. Rogers will continue to be the Editor.

Remittances of money for the Herald will hereafter be published every week, (when there is any received to be published,)—and also any inquiries will be answered through the Herald, in the last column of the 3d page.—PUBLISHER.

WEEKLY LIST OF REMITTANCES.

Z. Gove, $1.50—Elijah Watson, 75 cts.—Thomas Chesley, 50—Oliver Warner, 80—Henry Smith, 38—B. O. Kimball, 50.

## POETRY.

*From the Temperance Recorder.*

MR. TAYLOR—*Dear Sir,*—How often do we hear it urged by the rum-seller, that "if he does not sell, others will." "If I empty *my* liquor cask," says he, "how will it benefit the cause of temperance?—People will drink, and if they do not purchase of *me*, they will of others; then, why not I have the benefit of '*the business*,' as well as my neighbors?"

The striking analogy between such reasoning and that of poor little Tom, so graphically depicted by Cowper, has caused the following parody:

### The Rum-seller in a Quandary.

A PARODY ON COWPER'S "PITY FOR POOR AFRICANS."

"Video meliora probaque,
Deteriora sequor."

I own I am shocked at the selling of rum,
And I grieve in my heart, but I must be mum;
Yet, so often I hear such sighs and such groans,
'Tis almost enough to draw pity from stones.

But if I do not sell there's Mr. A. will,
And poverty and groans will multiply still—
Then he'd heartily thank me, no doubt, for my pains,
In adding my profits to his yearly gains.

If all others, likewise, would give up the trade,
Much more in behalf of your wish, might be said—
While others get riches by selling "black strap,"
Pray tell me why I may not also go snacks.

Your scruples and arguments bring to my mind
A story so pat, you may think it is coined
On purpose to answer you, out of my mint;
But I can assure you I saw it in print.

A youngster at school, more sedate than the rest,
Had once his integrity put to the test:
His comrades had plotted an orchard to rob,
And asked him to go and assist in the job.

He was shocked, sir, like you, and answered "O no!
What! rob our good neighbor! I pray you don't go;
Beside the man's poor, his orchard's his bread,
Then think of his children, for they must be fed."

"You speak very fine, and you look very grave,
But apples we want, and apples we'll have;
If you will go with us, you shall have a share,
If not, you shall have neither apple nor pear."

They spoke, and Tom pondered: "I see they will go;
Poor man! what a pity to injure him so!
Poor man! I would save him his fruit if I could,
But staying behind will do him no good.

"If the matter depended alone upon me,
His apples might hang till they dropped from the tree;
But, since *they will* take them, I think I'll go too,
He will lose none by me, though I get a few."

His scruples thus silenced, Tom felt more at ease,
And went with his comrades the apples to seize;
He blamed and protested, but joined in the plan;
He shared in the plunder but pitied the man.

*August*, 1840. S. E. L.

### HYMN

*Sung by the colored people of Salem, at their celebration of August 1st*, 1840.

Great God, if the humble and weak are as dear
To thy love as the proud, to thy children give ear!
Our brethren would drive us in deserts to roam;
Forgive them, O Father, and keep us at home.
Home, sweet home!
We know no other; this, this is our home.

Here, here our loved mothers, released from their toils,
To watch o'er our cradles and joy in our smiles;
Here the bones of our fathers lie buried; and here
Are friends, wives, and children, ay, all we hold dear.

Here is law, here is learning, and here we may move,
Most merciful God, in the light of thy love.
Boasts Afric such blessings? Oppressors declare!
O no, we may seek, but shall not find them there.

Columbia, dear land of our birthright! may He
Who made thee a people, rain blessings on thee!
From thy bosom no pleading shall tempt us to roam.
Till force drives us from it, this, this is our home.
Home, sweet home,
Till force drives us from it, this, this is our home.

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"As I passed along I heard the voice of song, even in that miserable hut. It was not the song of mirth, but something of that mellow sweetness, that even could charm melancholy into delight. Involuntary I stopped to hear, while the following lines flowed in heavenly strains, from the lips and bosom of this sable son of sorrow:—

'O poor nigga, he will go
Hum mun day,
Ober de water and de snow,
Far away.
Ober de mountain big and high,
Hum mun day,
To dat country in de sky,
Far away.
Jesa Massa, bring me home,
Hum mun day,
Den I'll live wid de Holy One,
Far away.
Sin no more me heart make sore,
Hum mun day,
And I praise me Jesa ober more,
Far away.'

In plainer English the negro's verses are:—

'O poor nego, he will go
Some one day,
Over the water and the snow,
Far away.
Over the mountain big and high,
Some one day,
To that country in the sky,
Far away.
Jesus Massa, bring me home,
Some one day,
Then I'll live with the Holy One,
Far away.
Sin no more my heart make sore,
Some one day,
And I praise my Jesus evermore,
Far away.'

## TEMPERANCE.

*From the Dublin Weekly Herald.*

### Irish Protestant Total Abstinence and Benefit Society.

This society held its weekly meeting on Tuesday evening, in the Merchant's hall.

Mr. RUTLAGE, in the chair.

The meeting was opened as usual by prayer and reading a chapter from the bible.

Mr. M'LELAND addressed the meeting at great length, and was much applauded.

Mr. CUTHBERT said, it is because we do not see things in their proper light that we become drunkards; for eye hath not seen, nor ear heard, nor has it entered into the heart of man to conceive the extent of misery that is created by drunkenness; for a drunkard is lost to every feeling towards his God, towards his family and towards himself. Look to the wife of a drunkard and will you not find her wishing that she never saw his face? And thus, you see, the fondest ties are severed. It is a blessing that I did not bring ruin on children, not having been blessed with any; but I brought plenty on my wife. How often have I kept her up all night waiting for me, in a state of continued perplexity. I often look at her and wonder how she has borne it so well. I hope that the things that have been brought before you to-night will do good to those young men that are rallying round the standard of total abstinence. This meeting is a religious one; for we have the gospel light to guide us, and I hope we will walk faithfully in the paths of virtue, and be rewarded with eternal happiness hereafter.

Mr. SMYTH was then called on, and said, when I was a drunkard I lived in the liberty, for I would not be let into the respectable part of the city. I held my lodgings in rather a curious way, which was, if I was sober a week I was to pay 5d., but if drunk, I should pay 2d. in coming in, or out I should go again—(laughter). In the same room lived a woman who was as great a drunkard as I was; and she came in one night and said her uncle was killed. I asked her how it was? and she said he was a boatman on the Grand Canal, that he was a gay fellow; that he never went to bed a night sober, and that he walked into a vault and in the fall broke his neck. I will never forget the words she said "sudden death, sudden mercy." But we have the scriptures telling us that no drunkard shall enter the kingdom of heaven; and no sophistry can smooth it down. I have no evidence in my breast that a drunkard is fit to enjoy heaven. I have had the horrors, and no man ever had anything like them. I asked doctors since I became sober, if they could form an idea of what passes in a man's mind while in these fits but they have not; no man can conceive anything so dreadful. I have seen the devil looking at me, and have thought a thousand fiery serpents were twining round me. I would murder myself if I could escape the terror of those fits; but my usual way was to fly to the public-house and be drunk again; but when the spirits would be dying in me, the horrors would return with double fury. If there are any sort of sinners that God is more favourable to, than another, it is to drunkards, for by these horrors they have a foretaste of that hell they may expect if they do not reform. But I believe it is by means that God works, and not by miracles. We hardly ever see a drunkard in the streets of our city now; but there are many who drink privately, and one privateer is worse than two men of war—(cheers). I was not a drunkard at first; but by moderation I became a drunkard. If a man told me at first that I would be a drunkard I would have him to the Park in the morning—(cheers). It struck me that if I was to continue a drunkard I would die, and dying I would be damned; so I became a member of the temperance society in Poolbeg-street; and in a month after I was asked to speak a few words. I began, and the first thing I said was moderation men are moderate murderers—(cheers). So when I said this, I was bid to stop; but I did not; I went on until I got a number of sailors to join me, and we got up a tetotal meeting for ourselves, and from that, to this, I am advocating tetotalism. A sober man, is a noble man; and it is a glorious thing to see so many sober men here. I never said one word against our Roman Catholic brethren; I am glad they have taken up the cause so determinately. No, sir, I never did; I love them and may they prosper. This cause is not of man but of God, and I think public thanksgiving was often given for smaller blessings—(applause). It is said that one house out of every nineteen in this city are insured; but if the house was burned would the owner be saved. No, my friends, if you would be safe, insure yourselves by joining this cause. Look to Habacuc, 34 chapter, 15th verse, and you will see the vengeance that is declared against those who give drink to others. I stand before you here to-night as a murderer; for I gave a man three tumblers of punch and in two hours after he broke his neck—(sensation). At a meeting at Delgany, a gentleman said he was asked to dine with a lady, and after dinner wine was introduced, and he stood up to go; but the lady asked him to remain, and he said to her madam, I am very much obliged to you for your kindness, and would remain; but that I cannot sit in the same room with a murderer. The lady looked frightened, and asked where the murderer was. He said was not your husband killed by a fall from his horse, while drunk? She said yes. Then it is that bottle there that killed him, and I am determined never to sit in the room with a murderer. She took away the decanters and never used wine after—(applause). Drinking is of long standing; its advocates will say; but in answer, I will say, the devil is a liar from the beginning of time, and why therefore should you follow his example? Now, ladies and gentlemen, why will you hesitate to come forward? Hell, they say, is paved with good intentions; then do not be hesitating but come and join us all at once, and do not be making good intentions to add to those that are already there.

An English lady then addressed the meeting. She said that her father was in good circumstances in England, and that he began to drink, and on one occasion he said, I shall surely go to heaven, as I'll break this teapot, and he threw it at the wall with main force, but it rebounded back, and was not broken. Another time he got a knife and thought to kill my mother, and we had to run out of the house and leave him. He at last abandoned his family, and we are all scattered (some gentleman at the upper end of the room became so affected by her simple, though piteous tale, that he burst out in loud wailings, which had the effect of making some others titter so, we were unable to catch any more of her address; but judging from the effect produced on the auditory, it must have been a sad story. She retired warmly applauded.)

Mr. M'Leland said, we are always grateful to those who come forward to advocate this cause, and doubly so we should feel when a lady does so. I therefore move a vote of thanks to the last speaker for her kindness in coming forward on our platform and giving an example I trust that will be followed—(the vote was carried unanimously). Mr. M'Leland then said, that he saw the reporter was present, he wished to say that a flagrant mistake crept into his speech, as reported in the *Teetotal World;* he would not say it was intentional, but it was not said by him; namely, that their society was not exclusive, and that they were ready to take any that would become consistent members. He did not wish to be understood that they included Roman Catholics, in their society—(cheers). He therefore hoped the gentleman would set the matter right. They had met to increase their members, and he therefore hoped that if there were any present who had not joined that they would come forward and do so.

Mr. Jones said, that in order to prevent any disturbance of the meeting in future the collectors would call for the subscriptions to the different members at their homes. I call upon you, as you love your country, as you love your children and your homes, and as you value the spread of the scriptures, to keep your pledge consistently. In justice to Mr. O'Connor, who reported Mr. M'Leland, I must say that he did use the expressions attributed to him; and it struck him (Mr. Jones) as strange when Mr. M'Leland used the words, as they never wished to cloak that their society was a Protestant one, and exclusively Protestant—(cheers). He read a report of a missionary who went to the Indias to preach the gospel, and the first thing he had to do was to hold a temperance meeting, first to cure them of the intemberate habits, they had got among them through their dealings with the English. Thus you see what good you can do by promoting temperance—you spread the gospel among the perishing heathens. He concluded by singing a teetotal hymn and prayer. The meeting adjourned to Tuesday next.

*From the National A. S. Standard.*

### Colonization.

Not colonization on the coast of Africa, or in Hayti, or Trindad, but colonization at home; not foreign, but domestic colonization, within the narrow limits of religious sects: this is by far the most dangerous, because the most *specious*, of all sorts of colonization. We hear of *Baptist* Anti-Slavery Conventions, *Methodist* Anti-Slavery Conventions, Associations of *Friends*, for improving the condition of the colored people, &c.

Many excellent abolitionists, who adhere to the American Anti-Slavery Society, are yet possessed with this pro-barbarising heresy to reform. We use strong language, but we use it in the love of Freedom, and in the freedom of Love. Sincere and deep grief oppresses us when we contemplate these sectarian organizations. Forebodings of mischief to the cause of human liberty intrude upon our thoughts as we regard these manifestations of a *compromising* spirit. We are knowing to the sophistries set up in their defence, and we have only just now, as it were, shaken the last fetter from our heel, and stepped over the stile that seperates liberty from slavery. We go now for *universal, unconditional*, and *uncompromised* liberty; the broadest, deepest, highest, and most enlarged liberty; for liberty in little things as well as in great things, and in every thing between the least and the greatest; for liberty in ourselves, as well as in others, of mind as well as of body. We claim that all mankind be free, and that no embargoes be laid on Truth in the strife for Freedom. Well and wisely said the immortal Cowper,

He is a freeman whom the truth makes free,
And all are slaves beside.

But some of our friends seem to think that a little *error* mixed up with it, is a more efficacious remedy for slavery than the unadulterated truth. We ask for their serious attention, while we attempt, as briefly as the nature of the case will allow, to show that their compound is a bad one. We can best do so, perhaps, by an exposition of some of the grounds on which distinct sectarian organizations are defended.

It is said that the Baptists, for instance, are a very numerous and influential body in our country, and that they cannot be *reached* but by and through those of their own denomination. This, translated, is to say, that they will not receive the truth in its *simplicity*. Does this involve the necessity of a compromise of truth on our part? Will it justify us in an attempt to modify it? Supposing such modification to be right, why is it demanded? For the reason, and no other, that those to whom it is addressed, are so full of bigotry that they deny to all dissenters from their own religious creed, the possibility of possessing the necessary qualifications for a preacher of truth. Whatever *other* conditions are requisite to constitute an authorized minister of the gospel, no matter what or how important, they are made subservient to that of membership in the *Baptist church*. Either this is so, or they must refuse to hear one whom they acknowledge to be an authorized preacher of the gospel. Again, our consent to yield to their requirements is virtually to say, "If you will not conform to the truth, the truth must be conformed to *you*!" How absurd and impious were it to contend, that if men refuse, thro' bigotry, to place themselves in the light of *principles*, those principles must be forced from the connection in which God has fixed them, and accomodated to the errors of stubborn and prejudiced minds? This is false and untenable doctrine. Moreover, if it be sound reasoning, as applied to the Baptists, that they must be reached by those of their own sect, rather than not at all, it must be equally so, applied to any other sect or class of society. We shall therefore be under the necessity of having sectarian organizations and teachers, so long as there are sectarians unconverted to abolitionism, or rather, to *simple truth*. In other words, we shall be under the necessity of compromising the truth, so long as there are those who wish it! We may have then, seperate organizations throughout the whole nomenclature of religion and politics.

We object to this religious or politico-abolition colonization, therefore, on the ground that is making truth subservient to error—that it is pursuing truth *through* error; whereas, the only true principle of action is truth the *end*, through truth the *means*.

Special reforms are valuable to society, not only for the single object which they have in view, but for the collateral benefits which result from the efforts necessary to promote them. One, if not the highest collateral blessing of the anti-alavery excitement, has been the correction of groundless sectarian prejudices. It has been the boast of abolitionists, and justly assumed as a strong evidence of the righteousness of their cause, that men in meeting on its broad platform, seemed to forget every thing within themselves but their common humanity. Jew and Gentile, Calvinist and Quaker, Methodist and Unitarian, all joined in delightful brotherhood. This was one of the enlarging tendencies of the pursuit of truth. It has already been marred by the demon of sectarianism. O that we might resolve to crush forever the hydra-headed monster, and wear no other bonds than those of truth.

It is not sound philosophy, nor is it consistent with sober reason, to purchase one good by the sacrifice of another.—Society may not be benefitted by an exchange of evils. It is a mere lottery to act on such a presumption. What would it avail if we could destroy slavery to-morrow, by the substitution of other evils as bad? We have too much confidence in *principles* to allow ourselves to nurture one viper for the sake of destroying another.

It is said, that the formation of sectarian societies among those who will not join the American Anti-Slavery Society, *approximates* them to that point, and that they will finally land there. This is more than doubtful. It involves directly, the question, whether it is *right* to hold up an imperfect standard for a perfect one. We say *no*, on the same ground precisely that we will not compromise freedom by consenting to an *apprenticeship system*. Never was any thing more simple and reasonable, than the principles of the American Anti-Slavery Society. We have no faith in an abolitionism that comes short of them. We have no faith to believe that the labors of those will be blessed, who strike conditions between *bigotry* and *freedom*.

As we pursue this enquiry, the argument opens and enlarges itself. Let us ask again why should sectarianism bargain for its own preservation, before it consents to advocate liberty? Why should it deem its own life more precious than the life of truth, or its own death a greater calamity than the perpetuation of slavery? We want no stronger evidence of bigotry than is presented in the organization of societies on such false grounds. It were equally reasonable in politicians to constitute anti-slavery bodies with the proviso, as a preamble, that their *political principles* must take precedence of freedom!

We shall recur to this subject again. In the mean time, let those who adhere to religious Colonization as one mode of advancing the cause of truth and human liberty, examine their position with an impartial eye. We believe it to be a greater hindrance than African Colonization ever did or can present. It is *heresy* in its most specious form, and had already involved many excellent friends of freedom in the palpable inconsistency of pulling down with one hand what they are striving to build up with the other. The constitution of the American Anti-Slavery Society contemplates the most enlarged and comprehensive freedom, without reference to arbitrary or conventional distinctions. It knows neither Baptist, Quaker, Calvinist, nor Unitarian, neither black nor white, neither European nor American. It proposes no freedom for any one class, that it does not claim for all, and it will be satisfied with nothing short of uncompromised freedom in the end, by uncompromised principle in the pursuit.

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Dec. 21, 1839. 43 1y.

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*Concord, June* 23, 1840. 18

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